



OCTOBER 1987

H.H. the Jeer of Sri Ahobila Muth presiding over the 'Malola Vidwat Sadas' (19th to 28th August 1987) at Dasavataram Sannidhi, Srirangam. H.H. Srirangam Srimad Andaram Swamy (to His left) and H.H. Sri Paundarikapuram Swamy (to His right) are present at the Sadas.



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श्रीनृसिंह प्रिया श्रीमन्नृसिंह करुणोत्थिता ।

श्रीनृसिंह कटाक्षेण जीयादाचन्द्र तारकम् ॥

नृसिंह पदभक्तानां गेहेगेहे सदा वसेत् ।

श्रीनृसिंहप्रियाह्येषा नृसिंह प्रियया सह ॥

H. H. 42 Jeer of Ahobila Mutt

Panchangam

PRABHAVA—DAKSHINAYANA—TULA—IPPASI—
SARADRITU — ASWIYUJAM & KARTIKAM — OCTO-
BER & NOVEMBER—1987.

October 1987

Ippasi Day

19	2	Monday	Aswiyuja Krishna Dwadasi - Purva Phalguni
20	3	Tues.	Trayodasi - Narakachaturdasi - Bath at Night
21	4	Wed.	Chaturdasi—Hasta— Deepavali
22	5	Thurs.	Amavasya—Sarva Amavasya—Pitru Tarpanam— Lakshmi Kubera Puja
23	6	Fri.	Kartika Sukla Prathama—Swathi, Tirumanjanam and Dolotsavam at A.M. Hyd.
27	10	Tues.	Panchami—Mula—Tiru. of 11th Jeer of A.M.
28	11	Wed.	Sashti & Saptami—Purvashadha
30	13	Fri.	Navami - Sravanam - Tirunak- shatram of Poyighialwar
31	14	Sat.	Dasami—Dhanishta - Tirunaksha- tram of Poodathalwar

November 1987

1	15	Sun.	Ekadasi - Satabhishak—Smartha Ekadasi - Tirunakshatram of Peiyalwar
2	16	Mon.	Dwadasi—Purvabhadra— Vaishnava- kadasi
5	19	Thurs.	Poornima—Aswini
6	20	Fri.	Kartika Krishna Pratipada—Rohini
3	27	Fri.	Ashtami—Asresha—Tulakrishna- shtami

[Contd. on Page No. 16]

*Homily
of
H. H.*



Protect this Wealth

Money earned and saved must be used to serve good causes. Not only should the money be earned by righteous means and also be spent prudently, it is necessary too that a good sum be set apart as savings. Wasteful expenditure and pomposity, especially to air one's status, and in its absence pretence of it, will only spell ruin. Wealth earned or saved through theft, loot, bribe, gambling or by fraud, by uttering lies, prostitution or through giving false witness will never pay nor can such property be utilised for good purposes. If one indulges in any of these misdeeds, one may

escape punishment in this world, but retributive suffering is certain for him in the other world. Hence be content with what God gives, out of which save little so that it will go to meet the cost of service for good purposes.

If an individual is not capable of saving anything, he should atleast avoid the temptation of standing on false prestige or make a pretence or show of charity. Do not spend lavishly and beyond your capacity. Be frugal in life, be simple and it will help you hold your head high. "Little by little, acquire knowledge and wealth", says the script.

Even if we do not earn much, let us try to protect and maintain the great wealth bequeathed to us by our grandfather.

Brahma is the grandfather who has left us a huge legacy in the form of Lord Varadaraja and His consort PerundeviThayar in Kancheepuram (The allusion here is to Brahma who built that temple). How will one protect that property, one may ask? 'Rakshanam' means to do service to the Lord by ensuring that the daily poojas take place without let or hindrance, that the periodical utsavams are conducted with public participation, that the temple is well maintained and that the devotees easily have darshan to their heart's content. The good effects will then follow. This act on our part will protect us against the effects of our past actions, either in this birth or the previous births, and help attain bliss.

(Translated by K. Devanathan)

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Stories from Srimat Bhagavata - X Skandha

1. KRISHNA BECOMES KESAVA
2. SAGE NARADA MEETS BHAGAVAN
SRI KRISHNA AND LAUDS HIS GLORY
AND GRANDEUR

XXIII

—S. Satyamurthi Ayyangar, Gwalior

1) KRISHNA BECOMES KESAVA : Kesi, the Asura, commissioned by Kamsa, reached Vraja, assuming the form of a gigantic horse, with remarkable speed, on a par with thought (manojavah). He struck terror in the minds of the denizens on Earth as well as the celestials, moving around in the sky in aerial cars, shattering the ground by the kick of his hoofs and the clouds by the shock sent by the wave-like curves of his mane and, above all, through his neighs, even more terrific than the bellowing of Arishtasura whom Krishna had encountered, a little earlier. Possessed of big and frightening eyes, a bulging neck, a mouth, resembling the huge hollow inside the trunk of a tree and the body itself looking like a huge cloud, dark and dense. the Asura was yet another of that awesome, unholy band who were fluttering the devacots in Vraja, every now and then, sending them into jitters. The Asura was determined to slay Krishna and win Kamsa's favour. The earth dithered under his feet and Krishna could well see that the devil was coming straight to Him, for a combat. Catching time by the forelock, Krishna moved forward and challenged him making him all the more furious, roaring like a lion. With his

monstrous mouth wide open, as if to devour one and all, the devil, with unimaginable speed, rushed at Krishna and attempted to strike Him down with his feet. However, shuffling Himself aside quickly and getting out of harm's way, Krishna seized the demon by the hind legs, wheeled him around and threw him, in utter disgust, several yards away as effortlessly as the Garuda would throw away a serpent. And yet, He did not move an inch from where he was standing. Gathering himself up quickly, the demon charged at Krishna, with redoubled vigour and frenzy, keeping his mouth wide open, as before. Unruffled and smiling, the Lord inserted His left arm into that gaping mouth, like unto the serpent sliding into a hole. Soft as a lotus flower though, the Lord's arm pulled out the horse's teeth as if they were extracted by a red-hot, iron rod. What more? Extending right inside the horse's body, Krishna's arm swelled formidably, rendering Kesi breathless. Compare what He had done to choke Aghasura, the monstrous python from inside his throat (serial No. VIII). With his legs thrown up in the air and eyes rolling awkwardly, the felon fell dead on the ground, bathed in sweat and his body ripped open like a ripe cucumber, as the illustrious narrator puts it in the original text. Drawing His arm out, after that effortless operation, Bhagavan Sri Krishna remained calm and cool as though it was not much of an achievement. But the celestials stood aghast with wonder and showered flowers on the Lord, lauding Him profusely. Indeed it appeared to them as an altogether new form of Asvamedha (horse-sacrifice) and they hailed Him as Kesava, the slayer of Kesi. No doubt, this appellation is nothing new for the Lord but it has acquired yet another meaning, in the present context. The name, 'Kesava', occurs twice in 'SRI VISHNU SAHA-

SRANAMAM', thoughtfully incorporated by sage Vyasa in the Anusasanika parva of Mahabharata, namely, Nama 23 and Nama 654. The former (23) refers to one with 'lovely locks of hair, the suffix 'va' being added to the word 'Kesa' by a grammatical rule, to denote the supreme loveliness of the locks of hair. The content of the latter (654) is elucidated as 'the distress-dispeller' (Kesavah Kesita loke, Kesavah Klesa nasanah). Again, in Harivamsa (279-47) Lord Siva's prayer to Vishnu Bhagavan has succinctly brought out: 'Kah' (Brahma) and 'Isah' (Siva) were born out of Lord Hari's (Vishnu's) body and hence, as their progenitor, He is known as 'Kesava'. 'Narayanat Brahmajayate, Narayanat Rudro jayate, Narayanat Indro jayate....' (Narayanopanishad)

In Tiruvaymozi X-2-1, Nammalvar avers:

"..... If we do but utter

The holy name, 'Kesava', all our sins shall forthwith disappear".

The 'Idu' commentary (extracted from my English glossary on Tiruvaymozi) runs, as follows: "Among the several meanings, conveyed by the holy name, 'Kesava', the one which would be most apt, in the present context, is the destroyer of Kesi, the horse-shaped fiend, set up by king Kamsa to kill Krishna, the Divine lad in Vraja'. Kesi, the demon typifies enemies, in general, and the mere mention of the holy name, Kesava, denoting His destruction of just one enemy, namely, Kesi, is enough to destroy all our enemies, that is, all our sins that stand between us and the Lord. Did not the single offender (Ravana) bring on the destruction of his entire race? It need not, for a moment, be doubted whether the sins already committed

could at all be wiped off, in this manner, without the sinners getting into the clutches of Yama's hordes, determined to put the former through the tortures of hell. Well, here is the magic, namely, spelling the word 'Kesava' which at once keeps Yama's agents out of bounds and there is therefore, no question of their coming anywhere near us. Here then is a single remedy, the panacea for all ills and evils, unlike the scriptural prescription of different methods of atonement of different types of sins."

2) SAGE NARADA'S LAUDATION OF BHAGAVAN SRI KRISHNA

Devarishi Narada, the universal wanderer, is not just an aimless wanderer, bordering on the vagrant. As a true friend and wellwisher of all beings, in the different stages of evolution, the far-sighted sage had the universal weal at heart and his visits to different persons and places had a specific significance, as unravelled by the subsequent events. Having focussed Kamsa's pointed attention on the Divine lads of Vraja, his potential rivals and spurred him and his allies on to imminent destruction, the Divine bard paid a secret visit to Bhagavan Sri Krishna to pay Him his respects, soon thereafter. Lauding to his heart's fill the Lord's many-sided splendour and marvellous deeds, the sage addressed Bhagavan, as follows :

"O, Lord ! impeccable and immaculate that You are You are the very embodiment of Truth, knowledge and bliss, much beyond the mental comprehension and vocal appreciation of even the celestials in the higher echelon. O, Sovereign Master of the universe, You are the Master of Yoga. O, Vasudeva, the abode of one and all ! You are,

now perceived as the crown jewel of the Yadus. You are the Antaryami, the inner soul, residing in all souls as their internal controller. Hidden though, You witness everything and nothing escapes Your notice. Likewise, unsupported, You support one and all. You combine in Yourself the triple functions of creation, preservation and dissolution of the universe. Maya, with its infrastructure of the triple gunas, being Your instrument for the purpose. Your advent on Earth in the Yadu clan is directed towards the destruction of the Daityas, Pramathas and Rakshasas who are currently ruling the world and the resuscitation of dharma, which is very much on the decline. Your having slain just now that gruesome fiend in the guise of a horse, is indeed a matter of supreme satisfaction. The demon's neighs used to scare away even the gods from their celestial abode. I am going to witness, within a couple of days, Your slaying, in quick succession, Kuvalaya-pida, the formidable elephant, Chanura, Mushtika and other wrestlers of Kamsa's court and lastly, Kamsa himself. I shall then see the destruction at Your hands, O, Almighty Lord, of Sankhasura, Kalayavana, Mura and Narakasura. I shall also watch Your bringing down to Earth the Parijata tree from Indra's garden, much to his discomfiture. Thereafter You shall wed the daughters of warriors by dint of your prowess and exquisite charm, full of grace. You will secure Syamantaka gem from Jambavan and take his daughter Jambavati, as Your bride. You will reclaim from Your celestial abode, the high heaven, the sons of a brahmin and restore them to him. You will kill Paundraka Vasudeva, the imposter and set to flames the city of Varanasi, ruled by his friend. And then, at the famous Rajasurya yaga of king Yudhishtira, the Vituperative

Sisupala and his cousin, Dantavakra will meet their end at your hands. My Lord! during your stay in Dwaraka you shall perform several heroic deeds, forming the themes of laudation by poets and wisemen and I shall witness them all. I shall also see Your carrying out Your current mission of ridding the Earth of its unwholesome burden, destroying the armies on both sides in the great Mahabharata war, doing as Arjuna's charioteer,

"O, Lord of infinite glory! I take refuge in You, an inexhaustible fountain of perennial bliss. You are the great Cogniser, coginsing every little thought, crossing the mind of every one of Your innumerable creatures. This kaleidoscopic world is Your creation. And now, You have graciously designed to come down in human form, at the head of Yadus, Vrishnis and Satwatas, I pay obeisance at Your lovely feet".

Having thus presented a panoramic picture, as it were, of the coming events, the 'Trikala Jnani (knower of past, present and future) took leave of Bhagavan Sri Krishna and resumed his customary peregrinations (triloka sanchara) while the Bhagavan reverted to His usual occupation of tending the cows and delighting the cowherds, augmenting the happiness of that pastoral settlement, in an ever-increasing measure.

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Improving upon Ideas

—L. Srinivasan, New Delhi

Poets are neither dabarred from, nor are they averse to, borrowing ideas from their compeers, but only a genius like Vedanta Desika always improves upon them, We may illustrate this by an example.

In Raghu Vamsa of Kalidasa, Devas repair to the Milky Occean to pray to Lord Vishnu for the extermination of Ravana at whose hands they had suffered enough. There, at 10-13 the poet describes the King of Birds in the presence of Narayana thus, Garuda, who was bereft of his enmity of Adishesha the serpent, and who bore the sear caused by Indra's thunderbolt, was standing before the Lord submissively with folded hands.

There are three adjectives used here. The idea behind the first is this, that according to the Yoga Sastra, even natural foes forget their enmity in the presence of yogis, and a tiger and cow are said to drink water from the same spot. If the power of yoga itself is such, what to say of yogeswara in whose presence Garuda was standing? Hence, it is no surprise that he should forget his natural enmity of the serpent.

Mallinatha, the commentator, refers to two stories in the Maha Bharata while elucidating the other two epithets, and states that in the fight for bringing nectar to save his mother from bondage, Garuda was hit by Indra's thunderbolt and was still sporting the resultant scar.

Further when, at the request of Matali, Lord Vishnu gave protection to Sumukha, the serpent, Garuda became angry that he had been deprived of his prey and told the Lord that he had great strength as was evident from the fact that he carried Him all along. Vishnu then pressed a finger of His on him and asked him to move it, but Garuda could not. From then on he was always submissive. According to Mallinatha, this was being hinted at by Kalidasa.

Now we turn to Vedanta Desika. In Yadavabhyudaya a similar situation arises when the Devas go to Kshirabdhī to request the Lord to relieve them of the distress caused by Kamsa. There, at 1-72 the poet describes the scene thus. Lord Vishnu was seen with his vehicle Garuda, who was the incarnation of the Vedas, who shone with the bracelet of Adishesha, the serpent, and who was anointed with the fragrance of His feet, stimulating His desire for war. We may notice how there is an improvement on all the three points of Kalidasa.

Firstly, our author says that not only had the traditional enmity between Sesha and Vainateya vanished, but they had become such close friends that the one was worn as the bracelet of the other.

According to Pancharatra, Garuda is a Nityasuri and the scripture itself declares that he is an animated form of the Vedas. Elsewhere Venkatanatha holds that the afflictions of God in His avatars are mere simulations. The same holds good of Garuda's incarnations also. Hence, such things as his being hit by the thunderbolt of Indra ought not to mar his description in Kshirabadhi. With the same idea

Yamunacharya had earlier stated in Stotra Ratna (sl.41) that the scar on Garuda's shoulders was caused by the repeated rubbings of the Lord's feet while mounting and riding him. This, no doubt, had the effect of rebutting the suggestion that the thunderbolt caused the mark, but it is likely to leave the impression in the mind of the reader that Garuda's body was a material one. In order to remove this possible misapprehension, Desika not only emphasizes Garuda being the personification of the Vedas but also adds that the black mark on his body made him fragrant, being produced by Kasturi in the Lord's feet. This disposes of the second and third adjectives.

In addition, we find that both Kalidasa and Yamuna had described the Vehicle of Vishnu as merely standing before Him in an attitude of supplication, but Venkatanatha adds that his glances were stimulating the Lord's desire for war, which is very appropriate to the occasion.

Thus, he has improved on the ideas of not only Kalidasa, but even the venerable Yamuna at one stroke.

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THE DIVINE MYSTIC

—L. P. Sampath, Madras

The great Tamil poet Kambar the author of Ramayana, Christened by him as "Ramavataram" was very much devoted to 'Maran' alias Satagopar, the divine mystic of "Azhwar Thirunagari" on the banks of the river, Tambaraparan in Tirunelveli. He was immersed in the Ocean of 'Bhakthi' towards Satagopar and drank the ambrosia called 'Thiruvoimozhi' given to the world by that esoteric personality. The poet in praise of his devotion towards his Acharya, ours too, has made a special mention of it both subtly and plainly in the beginning of his great work, Ramayana, thus invoking the blessings of Satagopar. Not being satisfied with it, Kavi Chakravarthi has written one hundred verses in praise of 'Kurugaipiran' called 'Azhwar Anthathi' or 'Satagopar Anthathi.'

In his first verse Kambar declares; let Sriman Narayana the nucleus for everything that existed in the universe and is also the Supreme, go beyond the precincts of Vedas and Sastras, let Lord Brahma and the like succeed thoroughly and comprehensively in their search for 'Truth', he will not deviate from the path laid by Satagopar in the form of "Thiruvoimozhi". The interpretation to the invocation gives room to indicate that even Lord Narayana would not infringe the footpath of Kurugoor Satagopar. In this sequence an event that took place at Azhwar Thirunagari is narrated where Sri Satagopar and his Thiruvoimozhi are held supreme in all aspects.

It was the practice in Azhwar Thirunagari, one of the 108 Divya Desams, to treat Satagopar alias Nammalwar equal to Adhinatha Perumal, the presiding deity. The Sri Vaishnavites and others belonging to the place were celebrating the annual festival to the deity of Nammalwar by bestowing temple honours and the concomitant paraphernalia just as they did in the case of the Lord of the temple. This generated a controversy among the scholars of Tamil Sangam, Madurai, due to egoism and envy. They took exception to the equal treatment being meted out to Nammalwar commenting that Satagopar is after all a Bhaktha and

[Contd. from Page No. 2]

16	30 Mon.	Dasami - Purvaphalguni - Tula Ekadasi-Sun ingresses in to Scorpio 49-22-Gh.
	Kartiki	
17	1 Tues.	Ekadasi - Uttaraphalguni-Sarva Ekadasi-Dwadasi tithi-Vishnu- padi punya kala Tarpanam.

Note : As Krishna Ekadasi does not fall in the month of Margazhi (Dhanurmasam) both the Sraddha Ceremonies have to be performed on 17-12-1987 (Friday) in Vrischika Dhanurmasam only. Smrithi Muktaphalam advises to perform Sraddha on Vrishchika Krishna Ekadasi only, whenever Krishna Ekadasi does not occur in Dhanurmasam.

(Original in Telugu by Sriman Paravasthu Rangaswami
Vadhyar, Nallakunta and, Translation by Sri N.V. Ranga Rao).

not the Lord Himself and hence it is not in keeping with the established tradition to edify Azhwar equal to Lord Adhinatha and also decried by calling his divine outpourings, 'Thiruvoimozhi' as 'Tamil Veda'. According to them it does not deserve such an exalted position to be called so in as much as it needs to be recognised through the medium of the floating Plank (Sangappalagai) in the Golden Lotus Tank in the Madurai Temple and they derided the temple authorities.

This action on the part of Tamil Sangam wounded the feelings of Sri Vaishnavites of Azhwar Thirunagari and had created an agitation in their minds over the embargo placed on their divine hereditary practice in vogue. Straight they went to the Sanctum Sanctorum of Nammalwar and prostrated before the Archamurthi and made a fervent appeal to the effect that those assembly of poets from Madurai are to be chastised for their irreverence towards him and profanity towards "Thiruvoimzhi" and that they should be made to repent for their action. They took an oath with a grim determination not to budge from the premises until and unless their above solicitation was conceded. They remained in the same posture for three days foregoing ablutions, recital of Vedas, oblations and the other daily rituals to which they are accustomed as ordained by scriptures.

At this juncture there appeared on the scene and old Brahmin who requested the Sri Vaishnavite nobilities to let him know the cause for their resoluteness and retraction from their routine. With tears in their eyes and with quivering mouths they narrated what all had happened and expressed their anguish over the incident which they considered as an affront to what they held as sacrosanct. They expected a solution and justice at the hands of Nammalwar,

to make those ignoble people from Madurai realise their folly and make amends therefor.

The reverential old man jocularly commented that, what they sought after could not be accomplished in 'Kali-yuga' and that their purpose would only end in a futile exercise. The Sri Vaishnavites took the remark seriously to their hearts and decided to immolate themselves by avoiding food, water etc. Appreciating their steadfastness, the holy Brahmin although had come with a predetermined plan to resolve this tangle, took a pleasure in not showing keen interest to the entreaties at the first instance. became a trouble shooter later by suggesting with a smile a way out and disappeared.

Accordingly, particular lines from a verse in 'Thiruvomozhi' should be written in a small piece of palm leaf and had to be placed on the 'Plank' (Sangappalagai). As directed "Sri Vaishnavites of Azhwar Thirunagari" went to Madurai carrying with them the manuscript and placed it on the floating Sangam Plank on which were already seated the poets of Tamil Sangam. No sooner the Palm leaf was placed on the Plank than happened a miracle in that as against its usual divine convention and to the bewilderment of the scholars of Tamil Sangam, the Plank got drowned carrying them and also the Palmscript. The Pandits however managed to swim across and reach the steps that marked the margin of the tank. The Plank returned to the surface of the water with the Palm leaf on it in tact, to the utter dismay of those who once scoffed at.

The curiosity of everyone assembled there knew no bounds and they read the four lines that were inscribed on the Palm leaf which read thus ;

"Those who piously hold fast in their mind the Holy feet of Lord Kanna be assured that they in reality think only the name of Lord Narayana which is a synonym".

The Tamil Savants of the Sangam realised and commented that the plank which gave space to a small Palmscript, a compendium of Lord Kanna who keeps the entire universe in His bosom and protects it, would treat them as its equal and give space ! Nay, they also exuberantly revealed and acknowledged that the divine hymns of Nammalwar are the quintessence of Vedas and Sastras which came to him spontaneously without being taught and had the divine sanction and that before his erudition and divinity their knowledge was but nothingness and paled into insignificance,

Kambar has subtly touched this incident in his Sata-gopar Anthathi where he says that Satagopar as an elephant assailed the mountain peak of Tamil Sangam. The metaphor elephant used in this sequence denotes that "Nammalwar" is the incarnation of "Lord Vishwaksenar".

The learned but arrogant representatives of Tamil Sangam regretted their stupidity and felt penitent about it. They gracefully accepted their defeat and sang some verses describing the greatness of Nammalwar and "Thiruvoimozhi", one of which is as follows :

"What is a fly before Garuda,
What is a glowworm before Sun,
What is a dog before a ferocious tiger.

What is a jackal before a roaring lion,
Whether a ghost can dance before beautiful Oorvasi,
Can the poems of the world be equal to
One word of the Great Tamil Veda of Vakulabaranan."

(Nammalwar)

Later, after several years it happened that "Thiruvalluvar" the author of the famous 'Thirukkural' (couplets) which is also considered to be Tamil Veda, Avvaiyar the divine Poetess and another Great Tamil Poet had to meet in a place. During a discussion a question was posed to "Thiruvalluvar" as to what he had to say about his work "Thirukkural". His reply given below reflected his humility and his reverence to "Thiruvoimozhi" of Nammalwar.

"The three sub-divisions that constitute the Tamil literature viz. "Iyal, Isai, Natakam" created by Sage Agasthya and my "Thirukkural" are the children of "Thiruvoimozhi" given by the son of "Udaya Nangai", the mother of Nammalwar".

The Sri Vaishnavites resumed the celebration of the annual festival to Nammalwar and re-introduced the recitation of "Thiruvoimozhi" and the paraphernalia connected with it as before and as was being done to the presiding deity of Thirukkurugur.

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—'MALOLA PRIYAN'

Blissful are the experiences of holy personages who adorned the high office of Sri Ahobila Mutt as its Peetathi-pathis. Some of them have narrated their mystic experiences. Jeers like Sri Adivan Satagopa Yateendra Maha Desika, Shashta Parankusa Yateendra Maha Desika, count among them. Even now some elders remember many such episodes having been recounted to them by the 42nd Jeer. As was the case with Thirumazhisai Alwar, Archa Murthis (idols) react to the entreaties of the Bhaktas, if necessary even by transgressing their self-imposed limitations as icons. For Alwars and Acharyas alike, their knowledge of God was not a mere intellectual perception. but went up to realisation. To them God was a living presence. He lived in them and they lived in Him.

If Thirumangai Alwar visualised Sri Lakshminarasimha in Ahobila Kshetra as one with a thousand shoulders, can we question it? It requires the inner eyes and not the outer physical eyes with which to see. We should borrow the mind and heart of the saints to witness such divine spectacles. In the Guruparampara of Sri Ahobila Mutt, Attipattu Azhagiyaingar was one such holy pontiff whose experience is retold here.

One day an affluent devotee offered Ksheerannam as prasadam for the day. Several big vessels of this sweet dish covered to the brims by ghee and milk and upon which

floated pieces of Cashew nuts, dried grapes and diamond sugar, were placed before Malola as niveda, even as curtains were drawn, bells peeled and drums beat. But what happened behind the screen? There stood the Jeer with a beatific face, floded hands and gleeful heart entreating the Lord to have a morsel. It was his daily routine, A morsel from Azhagiyangan's hand, the Lord would certainly take with great relish. But today? No, nothing of the kind. Malola did not stir from his seat. The Jeer's importunity, prayer and beseechment did not invoke any response. He implored the Lord to give him atleast the reasons for rejecting the food. Atlast the Lord spoke. "This prasadam contains a few strands of human hair. So we would not have it," He said. With tears in his eyes, the Jeer sought forgiveness, came out of the parted screens and told the Kainkaryaparas and the devotees as to what had transpired. At his instance, pongal was prepared quickly and offered as niveda. However the cooks who prepared Ksheeranam, possessed of curiosity, began to examine the contents of the several vessels. One, two, three, four, five vessels were emptied. Nothing was discovered. One of the cooks even expressed a derisive laughter, Only two vessels remained. Now the last vessel was being cleared; when lo: from under its depth, strands of hair stuck out! The cooks were dumbfounded. They now realised that the Jeer was indeed having a dialogue with God. Unable to contain their awe and reverence, like a fallen staff, they fell prostrate at the feet of the Jeer.

Such is the greatness of both the Azhagisingars, Azhagiyasingar - the Acharya, and Azhagiyasingar - the Lakshminarasimha I

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Anecdotes on Vishnu Sahasranama

BORN OF OWN WILL AND MATTER

—V. S. Karunakaran, Madras

39

The shades of evening gave way to twilight and the crimson hue of the western sky melted into darkness. The busy afternoon in the city of Dwaraka had slipped into the leisurely evenfall and the men were stretching their limbs in their lawns after the busy day; there were those who had assembled in little knots, talking among themselves about nothing in particular. It was all very peaceful.

Quite out of tune with this quiet and peace, a Brahmin was walking briskly towards the palace of Sri Krishna, the ruler of Dwaraka. His face was pale with fear and his eyes were moist, as if the man was fighting back the tears with great effort. He reached the palace and informed the guards that he wished an audience with Sri Krishna. A little while later, the brahmin was conducted to Sri Krishna's presence and found the Lord in conversation with His cousin Arjuna. The visitor prostrated before the Lord. He then began addressing Sri Krishna, his voice vibrant with emotion: "Hey, Krishna," he began, "how can you be oblivious to the sufferings of your subjects, when all of us look up to

you for protection and succour. I have been doing my duty with devotion and sincerity. Still, how is it that I am made to suffer such privations? Why is it that my life has become so miserable and my family is denied any protection?"

Arjuna, who was listening to this, was irked by the tone of the brahmin which suggested that Sri Krishna was at fault. He implored the brahmin to desist from finding fault with the Lord.

But the brahmin's grief was too deep and he went on: "How can I keep quiet when my children disappear the moment they are born? How can I be a helpless witness every time it happens? Isn't it your duty to put a stop to this awful occurrence?"

"Please get hold of yourself and tell us about it all," said Arjuna, for he did not know that the brahmin was approaching Krishna for the sixth time with the same complaint, and that Krishna had sent him away every time telling that these things were destined to happen according to the karma of individual lives, and assuring him that his next child would survive. But it never came to be.

The brahmin narrated for Arjuna's benefit how on five previous occasions his wife had delivered of children which had vanished mysteriously right on their birth. This was the sixth time the brahmin's wife was expecting a baby and the brahmin had come to Krishna in the fond hope that at least this child would survive.

Arjuna was deeply disturbed to hear this tale of woe; his heart went out to the poor man. He said, "Dear Sir!

Pray do not get upset. Please inform me when your wife expects the next baby. I shall see the child survives.."

The brahmin thanked him and left.

"Can you do it?" asked Krishna of Arjuna, with a twinkle in his eye.

"I'm sure.. I shall succeed.." replied Arjuna with quiet confidence.

Days passed. One day, the brahmin came to Arjuna and informed him that his wife was about to deliver her child. Arjuna rushed to the house and set up a barricade around the house with his asthras. It was virtually impossible for any one to step in to the house after this was done; at least Arjuna thought so.

The cries of the woman suffering the labour pains was followed by the shrill sound of the new-born child.

Close on its heels came the wailings of those inside the room. Arjuna and the brahmin rushed in to see what had happened. "Oh God! It has happened again." wept the brahmin. Yes, The new-born child had disappeared. Arjuna was crestfallen that his valour could not save the child. He had underestimated the task and had failed to keep his word to the brahmin. "If only I had let Krishna take a hand, the child might be here..." he mused. His sense of failure drove him to despair. "What use could this life be put to, if I cannot even save a child?" he asked himself repeatedly and decided to end his life. He had no right to call himself a Kshatriya—saviour of those in distress and carry bows and arrows with him any more!

It was at this juncture that Krishna intervened, out of sheer love and pity for his cousin who was feeling miserable.

"I shall try to do something!" Krishna said modestly and invited the brahmin and Arjuna to accompany him.

They followed Krishna to his chariot and took their seats by his side. "We are going to a place where no mortals can transgress. So, please bear with the difficulties of the journey!", said Krishna. The chariot rose heavenward and struck a path through a stretch of pitch-dark space that looked like a tunnel. Krishna twirled his Chakrayudha and summoned it ahead to create light for the journey. They passed through several such strange phases before Krishna said, "We are nearing Vaikuntha Loka..." The chariot came to a halt in front of the golden gates of Vaikuntha. They went through several beautifully carved and decorated entrances and reached the abode of Lord Narayana where the Lord was reclining on Adishesha, with Lakshmi by his side.

Arjuna and the brahmin were dumbfounded by the striking resemblance of Sri Krishna to Lord Narayana—indeed, they seemed to have come out of the same mould.

"Welcome to Vaikuntha..., Krishna!" said Lakshmi. "We know you have come for the children...they are safe here. I am glad we could get our doubts clarified, thanks to you..." and looked meaningfully at Bhooma, Neela and the lady attendants.

Krishna smiled understandingly and the other two looked on, not comprehending. Lakshmi went on: "The

compositional contrast that lies in the formation of the mortals and this Ruler of the Universes is unique in many respects. One, the Lord is made of Pancha Sakshi (five energies) while the pancha bhutas (five elements—air, water, ether, gas and earth) go to make the human frame. The Lord's avatharas are also unique in the sense that He retains this composition when He condescends to take birth as a mortal. We were discussing among ourselves what He would look like in his human form and decided to see it for ourselves. Who else could come this far and in here except He who is worshipped by all? So, we planned this subterfuge since we knew you would come after the brahmin's children. And we are blessed!"

The brahmin looked bewildered. "But why did he have to wait this long?" he murmured, speaking to himself. Krishna looked at him and said: "That is because I could comprehend the reason for the actions of Lakshmi and the others here initially; and your own karma has ordained that you should suffer these privations. But when Arjuna's efforts were proved futile, I had to intervene, for I cannot brook to see Arjuna lose anywhere..."

"Anyway..." Krishna went on, "you have had a glimpse of this Loka in your mortal fibre, which is the result of your immense punyas. Six years of suffering that you underwent is as nothing compared to this reward you got now." The brahmin nodded in agreement and bowed his head. Meanwhile, Bhoomi brought in all the six missing children who all looked radiant and lovely.

"Are you sure they are your children?" Krishna asked. "Yes, indeed..." replied the brahmin, overwhelmed.

"They were all born with golden sacred threads and I can see every one of them is wearing it."

"Please do not play such pranks hereafter..." Krishna chided the celestial ladies. They all laughed merrily. Krishna and Arjuna returned to Dwaraka along with the brahmin and his children,

There was great rejoicing as the subjects came to know that their ruler was not an ordinary human being, not even a deva like Bramha who are forced to be born as a human being because of karma but the supreme being whose physical composition was akin to that of the Lord Narayana, composed of Panchasakthi; and he manifests himself in his chosen mortal form at will and sense of compassion.

Because his physical composition is of 'five energies' and not of 'five elements' of normal mortals and He is born of His own will He is called "SWAYAMBHOO." He speaks about this to Arjuna in Bhagavad Geetha while touching upon his incarnations.

Nirukti sums up this while giving etymology of the name Swayambhoo; Bhavati Swechchaya yo sow Swayambhoohu partikearthithaha.

Those who recite this name SWAYAMBHOO will be blessed with a radiant appearance, as if their physiques are composed of Suddha Satwa, will not be pulled here and there in this life and will attain His abode after a long healthy and successful life here.

Koththimangalam Sri U.Ve. Somayaji Narayanacharya Swamy, grandfather and preceptor of Dr. V. Kannan who is so familiar to Priya readers, used to go on 'Veda Parayana' rounds after the deity of Navalpakkam even when he had crossed eighty, on all the days during the Bramhotsava of Lord Srinivasa, twice daily. On many days, it would be past midnight when the rounds were over. Sri Swamy used to go home after that and would be up and ready at 3 a.m. to perform his anushtana for the morning so he could be there at the temple for the morning utsava by 7 a.m. We, who were much younger to him, were astounded by his untiring bhakthi and wondered how he could manage with hardly 3 hours sleep. Sri U.Ve. Villivalama Krishnamacharya Swamy who had also come for the utsava offered the explanation that the Swamy's frame was probably composed of 'Suddha Satva' material and not of mere 'five elements'; that may be the reason why he could go on tirelessly in the service of the Lord.

On pondering over the meaning of the word 'Swayambhoo' I now feel that chanting the Shahasranama twice daily with fervour and devotion had helped him acquire this extraordinary vigour. I know he chanted Sahasranama daily and the great grammarian that he was, he would have contemplated with appreciation on Swayambhoo—"what Parasara Bhatta had to say about the name by way of commentary, as he was a great admirer of Parasara Bhattar. I have no doubt he was blessed with a physique of 'suddha satva' just as the Lord and the Nitya Suris have.

We can all reach his age and be as active as he and the 44th Jeer of Ahobilla Mutt, another beneficiary of

Sahasranama if we chant the name of the Lord with devotion to Krishna, who brought the brahmin's children back.

Let us chant : "Om Swayambhuve Namaha !"

NO ISSUE IN NOVEMBER

As usual there will be no issue of 'Priya' in November 1987. Readers may kindly note and avoid correspondence. Await our next issue in December 1987.

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NATHAMUNI

By Kasturi Rangacharya (Raghusutha), Price Rs. 10/- — Copies available at 7, Pulikeshi Road, 1st Main, Yeshawanthapur, Bangalore-560 022.

93rd Tirunakshatram of Azahiyasinger

The 93rd Thirunakshtra Mahotsavam of the 44th Jeer of Sri Ahobila Mutt SRIVAN SATAKOPA SRI VEDANTHA-DESIKA YATHEENDRA MAHA DESIKAN and the 47th "SRI MALOLA VIDVAD SADAS" were held from 19-8-1987—Avani Hastha Thirunal, with great devotion.

As is known SRI AZAHIA SINGER has made history by constructing a gigantic Rajagopuram for Lord Ranganatha and successfully performed the Maha Samprokshanam inspite of many odds and has verily become "SRI SRI RANGA SRI".

Jealous of H.H. some atheists propagated that the completion of Rajagopuram would spell disaster to Sri Lanka. They cited certain inscriptions in support of their views.

This startling news disturbed Tamilians in Sri Lanka. The Sri Lankan Minister for Religion and Culture Chellaya Rajadurai came to Sri Azahiasinger and explained about the Tamilian's anxieties to Him. Sri Azahiasinger assured the Minister that by constructing the Rajagopuram, the entire world would prosper and no harm would come to Sri Lanka. On the other hand, it would bring prosperity to Sri Lanka. Sri Azahiasinger invited the Minister for Rajagopura Samprokshanam.

Accordingly, the Minister had made all arrangements to come to Srirangam for the Samprokshanam on 25-3-1987. However, due to a sudden development and the rumour that the Samprokshanam would be postponed, the Minister cancelled his programme !

Historic events followed. 'Maha Samprokshana' was celebrated in a fitting manner on the scheduled date. Within a few months, came the heartening news of Indo-Sri Lanka agreement for the political solution of the ethnic problem there and peace returned to the country. Having been pleased with these events, the Sri Lankan Minister Chellaya Rajadurai rushed to Srirangam with his family to pay his obeisance to Sri Azahiasinger and expressed his gratitude to H.H. saying what Sri Azahiasinger had told a few months back, had come true'. Sri Azahiasinger blessed the Minister and the family and invited him to attend the Tirunakshatram Celebrations.

The Minister Mr. Chelliah Rajadurai did grace the occasion on 28-8-1987. He came to the Mutt very early in the morning and worshipped Sri Azahiasinger and Lord Lakshmi Narasimha and got the traditional benedictions. The Minister as a token of appreciation of Sri Lanka Government presented a Silver plate with Sri Lanka embossed on it. Pleased over the gesture of Sri Lanka Government, Sri Azahiasinger blessed the Minister, his Government, and people of Sri Lanka and gave phalamantrakshatha.

The inscription on the Silver plate in Tamil, ran thus:
"MAY THE 94TH BIRTH-DAY OF THE GREAT SAINT SRI

AHOBILA MADAM JEEYAR BE EVER REMEMBERED. HIS VISION OF CONSTRUCTION OF SRIRANGAM RAJA-GOPURAM IS AN UNPARELLELED EVENT IN THE HISTORY OF THE WORLD. MAY HE LIVE FOR MANY MANY YEARS TO COME.—CHELLIAH RAJADURAI”.

On the auspicious 93rd Tirunakshatram, Avani Hastam 28-8-1987, thousands of devotees scholars and pandits visited the Ahobila Mutt at Srirangam and got H.H.'s blessings. Garlands and Ponnadais from various temples were presented to H.H. After mid-day Aradhana all of them were fed with the grand feast and 'bhuri' Dakshina offered.

As usual, Srimad Andavan of Peria Ashram and Srimad Andavan of Sri Poundrikapuram Ashram graced the Malola Vidwat Sadas daily both in the morning and in the evening and enhanced the richness of the Sadas. The indomitable Sri Azahiasinger—'Sri Sri Rangasri' presided over the Sadas everyday and He was at ease and showed awe inspiring brilliance during the discussions of the Sadas,

All the scholars and vidwans who participated in Sri Malola Vidwat Sadas were amply rewarded by Sri Azahiasinger and given Palamantrakshtha. After the Sadas was over, in the evening there was a continuous cultural programme of vocal Music, Veena, Violin and Dance everyday. Sri Azahiasinger blessed the artists.

(E.V. DESIKAN)

'JAN KALYAN, JAN JAGARAN' LAUNCHED BY KANCHI ACHARYA

True to His earlier word Jagadguru Sri Kanchi Shankaracharya H.H. Sri Jayendra Saraswati Swamy launched His proposed national awakening movement on October 2, 1987—Vijaya Dasami Day—from the holy town of Kanchipuram. The Acharya has called it '*Jan Kalyan, Jan Jagaran*', a socio-religious non-political movement.

The movement seeks to guide the people to tread the path of righteous living, keeping in mind that all in the nation are to be treated as "equals".

The Acharya said the laws should be common and applicable to all alike, and Sanskrit should be declared as the national language. Bharat being a "Karma, jnana and dharma" bhumi, the term "Dharmo Rakshati Rakshitaha" (dharma protects those who take care of dharma) should be expressly declared, side by side with 'Sathyameva Jayathe' as the country's motto. India should be called Hindusthan.

The flag of the newly-founded movement in yellow with the figures of sun and moon, was hoisted in the presence of a large gathering at Kanchi.

"Jan Kalyan, Jan Jagaran" has no membership fee but those who volunteer to join it should subscribe to its ideals, particularly in the efficacy of prayer. People from all castes and religions of either sex can join either as full-time or part-time workers. Salaried employees, traders and agriculturists should spare their two days' income in a year to Jan Kalyan. Initially, 100 workers will be trained each week at Kanchipuram from November third week on the nature of the task to be taken up in rural areas. The trainees should be preferably between 25 and 40.

Those intending to get trained should send in their application to the Organiser, Jan Kalyan, Ram Samaj, Aswamedha Mandapam, West Mambalam, Madras.

"While different sects should be free to follow their methods of worship, primary importance should be attached to the cardinal truths like faith in God, moral values, spiritualism and nationalism. Cow should be declared the national animal. Laws and other measures should be applicable uniformly to everyone. Disputes arising be settled by the law of the land, without Government interference", the Acharya added.

NEWS AND VIEWS

SARANNAVARATRI

Sarannavaratri was observed at Sri Ahobila Mutt, Hyderabad from 23rd September to 2nd October, 1987, as per scheduled programme. More than hundred devotees participated in the Laksha Archana to Lord Narasimha and Anjaneya and Garuda and Kumkum-archana to Mahalaxmi. On October 2, Vijaya Dasami, the Tirunakshatram of Sri Vedantha Desika was performed with great devotion, accompanied by Sri Rama Pattabhishekam to mark the conclusion of Ramayana Parayanam. Tiruk-kalyanam was performed in the evening by Dr. P.V.B. Dutt and Sri N. Maharajan.

MARGAZHI

Dhanurmasa (Margazhi) pooja begins at Sri Ahobila Mutt, Hyderabad on the 16th December 1987 (Wednesday) at 1 p.m. and concludes on 14th January 1988 with Bhogi and Tirukkalyanam. Sankranti will be observed on 15th January. Those who desire to participate in the Pongal Seva during Dhanurmasam, may book their sevas in advance with the Manager at the Mutt. Daily Ubhayam - Rs. 35/- and Saswata Ubhayam Rs. 350/-.

Discourses will be held at the Mutt on all Sundays and public holidays - December 20th and 27th, January 1st, 3rd and 10th, 1988.

Sri Desika Sabha

Sri Desika Sabha, Hyderabad-Secunderabad, celebrated Sri Vedanta Desikan Tirunakshatra Mahotsavam from 23rd September to 2nd October 1987 at Sri Lakshmi Narasimha Swamy Temple, Nala Bazaar, Secunderabad. This was followed by discourses. 'Sangeetha Upanyasam' by Sri U.Ve.

Araavamudachariar Swamy of Kalyanapura from 2nd to 11th October at the same Venue.

Sri Karunakaran for Tiruppavai Discourses

Sri Desika Sabha has announced that Sri V.S. Karunakaran of Madras will deliver Tiruppavai Discourses at the Annual Tiruppavai Festival this year from 15th December 1987 to 13th January 1988. The Venue as usual is Keys High School, Secunderabad. This is the first time Karunakaran is delivering these discourses in Twin Cities. Sri Karunakaran is well known to 'Priya' readers through his 'Anecdotes on Vishnu Sahasranama'.

A celebrated son of a celebrated father Sri Villur S. Karunakaran is a very popular Upanyaskar with numerous titles such as Pravachana Tilakam, Pravachana Kesari, Pravachana Rathnakaran, Varavakchaturar, Sorkondal etc.. He is an engineer by profession and is presently Deputy, Director, Small Industries Institute, Madras.

AVANI HASTHAM AT PUNE

The 93rd Thirunakshatram of H.H. Azagia Singar "Srivan Satakopa Sri Vedantha Desika Yeteendra Maha Desikar", the 44th Jeer of Ahobila Mutt, was celebrated on 28th August, 1987 at Pune with the Ubhayam of Smt. & Sri R. Seshadri, 504, Kasbapest. Pune. Seva and Sathumurai as per Sri Ahobila Mutt Sampradayam were recited by the Ghosti. Ubhayakar gave Sambavanas to the Ghosti. The Sambavana collection offered to "Sri Achariaya of Mutt" by the Ghosti was sent to the Sri Sannidhi. A large number of devotees attended the function, according to a report from Sri A.V.S. Raghavan of Pune.

108 CRORE SRI RAMA NAMALAYAM

Hanumad Upasaka Sri Sistla Ramakrishna Rao of Visakhapatnam has taken a pledge to get 108 crores of

"Ramakoti" (Rama Namam) written and to build a temple in the name of "Astothara Satakoti Sri Rama Namalayam" depositing the filled in Ramakoti Books underneath the deity. For this purpose, he is supplying Ramakoti Books freely. One lakh names of Sri Rama can be written on each book in two months.

He has appealed to all asthikas to participate in this Mahayagna. Interested people may write for the books to: Sri S. Ramakrishna Rao, Dr, No. 19/137. Balacheruvu Road, GAJUWAKA, Vishkapatnam-530 026.

SRIRANGAM SRIMAD ANDAVAN ASHRAMAM, SECUNDERABAD

At Sri Mahalakshmi Temple, West Maredpally, Secunderabad managed by Sri Andavan Ashramam Committee, the following festivals will be organised during October-November 1987, October 2: Vijaya Dasami and Sri Vedanta Desikan's Tirunakshtram; October 6: Annual Tiru of Sri Srinivasa Maha Desikan (Akkur Andavan; October 16-Monthly Srimad Pushyam (Purattasi) Monthly Tiru of Periyandavan Sri Srinivasa Maha Desikan; October 21-Deepavali Dolotsavam; October 22-Lakshmi Kubera Puja.

The Sahasranama Kumkumarahana for (108) days which commenced on the 17th July 1987 will conclude on Sunday the 1st November. To commemorate the event there will be performed Abhishekam with (108) Kalasams on the 15th November commencing at 9 a.m. The above Programmes have been announced by the President and Secretary of the Ashramam Committee Dr, M.N. Lakshminarasiah and R. Parthasarathi.

KALYANA MANDAPAM

Final touches to the front elevation of Sri Venkateswara Swamy Kalyana Mandapam Complex at Sri Ahobila Mutt, Hyderabad, are being given. The renovation of Bathroom Block with marble flooring and glazed tiles has been taken up. The painting of walls being done by Sri R. Narayanan of Kalarang has also commenced. Other works too are in progress.

The Tirumala Tirupati Devasthanams have paid the *Sixth and final instalment of Rs. one lakh*, making a total of Rs. six lakhs, Sri Ahobila Mutt Seva Samithi has

appealed to Asthikas to help the final stages of the construction of the Complex with liberal contributions and/or loan without interest to be repaid within 12 months.

Donations to Kalyanaa Mandapam

1. Sri T.N. Narasimhachary, Hyderabad 140/-; 2. Sri V. Desikachari, Srirangam 51/-; 3. Sri Viswanathan, Chikkadpally, Hyderabad 25/-; 4. Sri V. Siva Subramanyam, Hyderabad 100/- 5. Sri A.V. Nageswara Rao, Hyderabad 151/-.

Our Life Members

1. Sri V. Laxman, Rajampet,
2. Sri P. Venkat Reddy, Rajampet.
3. Sri Alladi Venkatanarayana, Madras.

V. RAGHAVAN IS ENGINEER-IN-CHIEF

Sri V. Raghavan, Chief Engineer, High Ways, has been promoted as Engineer-in-Chief in the Roads and Buildings Department of the Government of Andhra Pradesh. He assumed charge on 2nd October, 1987. He will also be in-charge of administration.

The State Government created the post of Engineer-in-Chief in the Roads and Buildings Department for the first time and Sri V. Raghavan is the first Engineer-in-Chief to hold this prestigious position. There are already more than one post of Engineer-in-Chief in the Irrigation Department of the State Government but there was none in the Roads & Buildings Department. The creation of the present post of Engineer-in-Chief has removed the grievance of discrimination being felt by the engineers of Roads and Buildings Department.

Sri V. Raghavan has been rendering dedicated services to Sri Ahobila Mutt at Hyderabad and has been instrumental in raising the Narasimha Swamy temple Complex and the Kalyana Mandapam Complex at the Mutt. He has earned the grace of the Lord and the blessings of the Jeer of Sri Ahobila Mutt and the devotees, Sri Ahobila Mutt Seva Samithi has greeted Sri Raghavan on his elevation to the position of Engineer-in-Chief, 'Priya' greets him and prays to the Lord to bless him with all success in his life and career.

Editorial

Acharya and Anushtana

The Sastras lay emphasis on Acharya and Anushtana: for example, getting off the bed before sunrise, performing the ablutions, taking bath and offering prayers before starting the day's routine, are insisted upon. For a large majority of persons, bodily cleanliness and cleanliness of the surroundings are essential for cultivating and developing mental purity. The superior knowledge about Self and God can be within the reach of only those who lead well-regulated and disciplined lives. For others, their study of the Sastras will be useless like sowing seeds in a desert. (Br. Paramartha Chaitanya, in his discourse in Madras in December 1983, reported in the Hindu dated 27-12-1983)

A study of scriptures and a disciplined life should therefore go together. It is only then that culturing of mind becomes possible.

Observance by elders of at least the minimum requirements of personal habits in the day-to-day life will be emulated by their children and they will grow as disciplined persons. Discipline which is an orderly way of living and doing, is necessary for every human being at every stage of his/her life.

It is lack of this discipline in personal life on the part of elders, whether at home, in society, in politics, in religious matters, in educational institutions and so on that has spelt disaster in the country. May we therefore appeal to elders in every walk of life to set an example to their youngsters by living clean and disciplined personal lives—observing the Acharya and Anushtana ordained by their respective scriptures—and help the healthy and harmonious development of the future generations.

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H.H. the Jeer of Sri Ahobila Muth Srivan Sathakopa
Sri Vedantha Desika Yateendra Maha Desikan Swamy on
the day of his 93rd Tirunakshastram, 28-8-1987.